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ANSARUDDIN

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“O, my dears one,
the man who was to come, **has already come**
even the **sun** the **moon** have disclosed this **secret to you**”

(Durr-e-Sameen)



Hazrat Mirza Ghulam Ahmad عليه‌السلام
The Promised Messiah, Imam Mahdi and The Founder of Ahmadiyya Muslim Community



Facts: Promised Messiah عليه‌السلام

BORN 13th February 1835 in QADIAN
DIED 26th May 1908 in LAHORE

Father's Name Hazrat Mirza Ghulam Murtaza
Mother's Name Hazrat Charagh Bibi

Claimed to be the Masih Ma'ud 1890
Claimed to be the Mehdi Ma'ud 1891

Books Written over 80 books in Arabic, Persian and Urdu languages

Facts: First Bai'at

Date 23rd March 1889
First Bai'at took place at the House of Sufi Ahmad Jan رضی اللہ عنہ

City Ludhiana, India
Attendees 40 people

First Bai'at
Hazrat Hakeem Moulvi Nooruddin رضی اللہ عنہ

Words of first Bai'at
(English translation)

I repent today at the hand of Ahmad, of all the sins and bad habits to which I was addicted; and most truthfully and solemnly do I promise that, to the last day of my life, I shall avoid, to the best of my ability, all manner of sin. I will hold my faith above all worldly considerations. I shall try, as far as I can, to observe the ten conditions of Bai'at laid down in the leaflet dated January 12, 1889. I seek forgiveness of God for my past sins.

I ask forgiveness of God, my Lord,
I ask forgiveness of God, my Lord,
I ask forgiveness of God, my Lord, for all my sins and turn to Him. I bear witness that there is none worthy of worship except God. He is One, without partners and I bear witness that Muhammad is His Servant and Messenger. My Lord, I have wronged my soul and I confess all my sins. Do thou forgive me my sins as there is none other who can forgive.

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

ANSARUDDIN

Majlis Ansarullah UK

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ
وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One (and) has no partner, and I bear witness that Muhammad صلی اللّٰہ علیہ وسلم is His servant and messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Islam Ahmadiyyat, and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha'allah.

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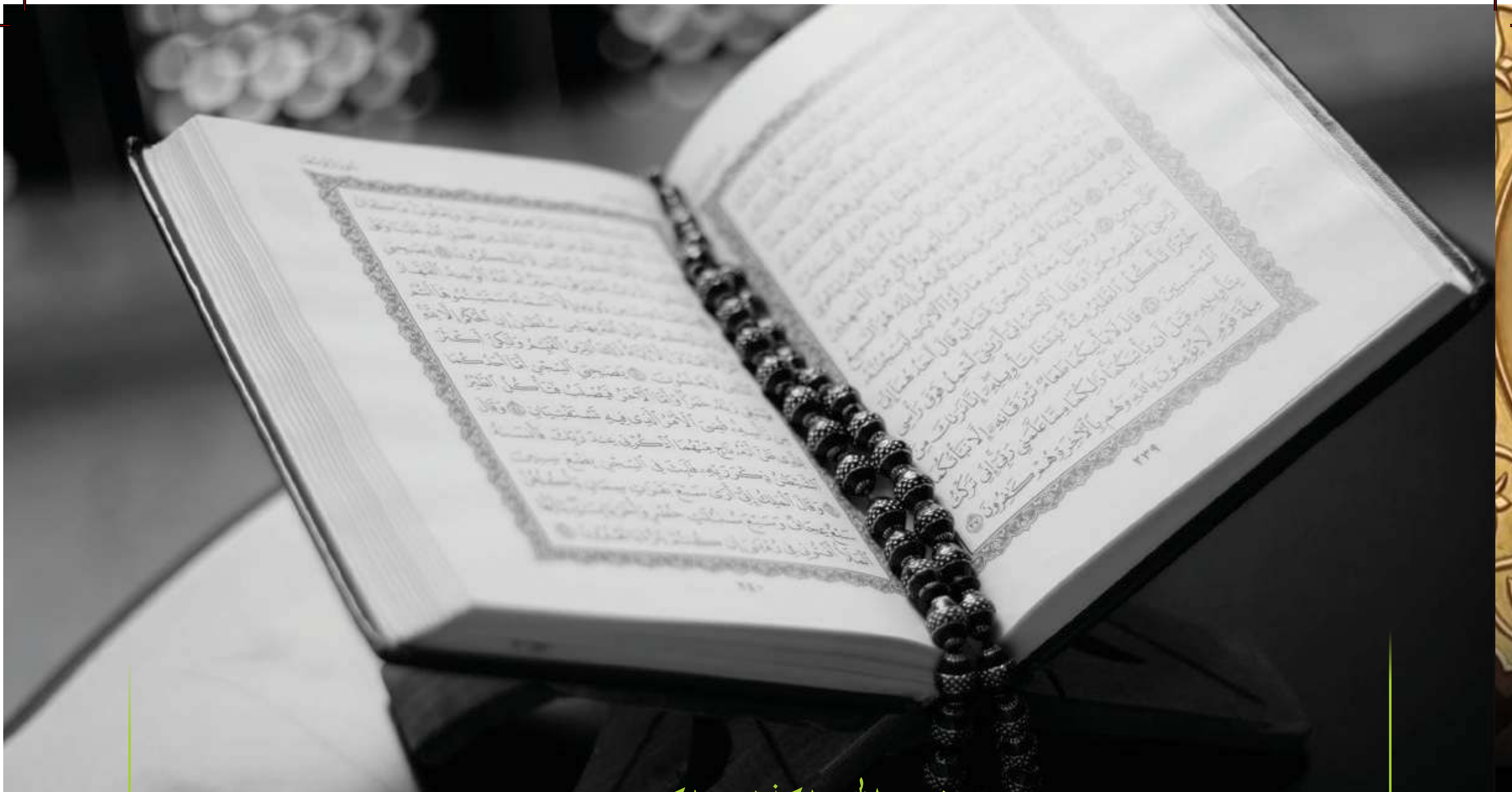
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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ
آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا
مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ○ وَآخَرِينَ مِنْهُمْ لَمَّا
يَلْحَقُوا بِهِمْ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ○

In the name of Allah, the Gracious, the Merciful.
He it is Who has raised among the Unlettered people a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and wisdom, although they had been, before, in manifest misguidance;

And among others from among them who have not yet joined them. He is the Mighty, the Wise.

[Surah Al-Jumu'ah, 62:3-4]



Hazrat Abu Hurrairah رضي الله عنه narrates:

When Surah Al-Jumu'ah (Chapter 62) of the Holy Qur'an was revealed to the Holy Prophet صلى الله عليه وسلم we happened to be there in his company. When he recited the verse 'And among others from among them who have not yet joined them.'

Someone asked,
'Who are they O Messenger of Allah?'

The Holy Prophet صلى الله عليه وسلم did not pay attention. The man repeated the question two or three times. At that time Salman رضي الله عنه, the Persian was also sitting among us. The Holy Prophet صلى الله عليه وسلم placed his hand on him and said,

'Even if faith ascended to the Pleiades (completely disappearing from the earth), there would be some from his people (in another version 'one man' is mentioned instead of 'some') who would restore faith (back) to earth.'

[Bukhari, Tafseer–ul-Quran, Vol.3, p.1560]

Writings of the Promised Messiah عليه السلام



I pray continuously that all my followers may fear God Almighty and be steadfast in their prayers and prostrate themselves humbly before God with tears in their eyes in the middle of their nights and neglect not their duty to God and are not miserly and do not demean themselves in pursuit of mundane attractions. I do sincerely hope that God will listen to my supplications and will reveal to me that when I pass away I shall leave behind me those who obey Him. But those whose eyes commit adultery and whose hearts are more dirty than filth and who have totally forgotten that they have to leave this world one day, I and my God are completely disgusted with them. I shall feel happy if such people, on their own account, sever their connection with me, because God intends to make this Community a model for others, who strive to reach the highest rung of the ladder of piety and purity and those who have truly given priority to faith over their worldly pursuits.

[The Narrative of Two Martyrdoms (Tadhkiratush Shahadatain), p. 77-78]



Signs of Truth:

The Promised Messiah and Mahdi

Friday Sermon by Hazrat Mirza Masroor Ahmad أیدہ اللہ تعالیٰ بنصرہ العزیز, Khalifatul Masih V

Delivered on 23rd March 2018

After reciting the *Tashahhud, Ta'wwuz,* and Surah Al-Fatihah, Hazrat Khalifatul Masih V أیدہ اللہ تعالیٰ بنصرہ العزیز stated: Today is March 23rd. This day is commemorated in the Community as the Promised Messiah Day in which the Community also holds Jalsas (gatherings) in relation to this. I will present some excerpts of the Promised Messiah علیہ السلام, in which he has elucidated the purpose of the advent of the 'Promised Messiah', his need and his status. After he made his claim, the so-called scholars did not leave any stone unturned, exerted the utmost efforts and went to all possible lengths to incite the general Muslims against him, and they still continue to do so. However, with the Help of Allah the Almighty, his Community continues to make progress and pure-natured people continue to join the Community.

Nevertheless, while mentioning his advent in accordance with Divine promises, and proclaiming that he was indeed the aforementioned Messiah, the Promised Messiah علیہ السلام states:

"The promises of God are ever true. He has sent a Warner to the world according to His promise. The world did not accept him but God Almighty will surely accept him and will establish his truth through mighty Signs. I tell you truly I have come as the Promised Messiah, in accordance with God's promise. Let him who so wills accept and let him who so wills reject. However, your rejection will make no difference. Whatever God has promised will surely come to pass, because God has made the promise in Braheen-e-Ahmadiyya: (Arabic) (Allah and His Prophet have spoken the truth and the promise will come to pass)."

The Promised Messiah علیہ السلام states: "It is the right of every single seeker of truth to request from us the proof of our claim." The Promised Messiah علیہ السلام states: (these are) texts from the Holy Qur'an and the Ahadeeth (traditions of the Holy Prophet علیہ السلام) and logical arguments i.e. current

necessities, which demanded the advent of a reformer. Furthermore, I have put forth an outline with the signs of God, which He has manifested at my hands. The Promised Messiah عليهالسلام states that I put forth an outline, which comprises of approximately one hundred and fifty signs and to which millions of people are witness. To present absurdities is not an act of virtue.

The Promised Messiah عليهالسلام stated that for this reason the Holy Prophet عليهالسلام had said that he (the Promised Messiah) will come as an arbiter. In other words, when the Promised Messiah عليهالسلام will appear, he will be the arbiter and you should abide by his decision. He will be one to make decisions and you should accept his decisions. Those people, whose hearts are filled with mischief, as they do not wish to believe, they continue to present vain arguments and allegations. However, they should remember that in the end, God the Exalted, in accordance with His promise, will manifest my truth through mighty signs."

Then, stating the fact that **rejecting the Promised Messiah عليهالسلام leads to rejecting Allah the Exalted and His Messenger** عليهالسلام, the Promised Messiah عليهالسلام states, 'To reject me is not in fact limited to denying me alone. Rather, it is to reject Allah and His Messenger عليهالسلام. The reason for this is that whoever rejects me, prior to doing so, God forbid, holds Allah the Exalted to be a liar as he witnesses that internal and external disorders have exceeded all bounds and God the Exalted, despite His promise of (ArabicHijr: 10) (verily, We Ourself have sent down this Exhortation, and most surely We will be its Guardian) did not make any arrangements for their reform; as he apparently believes in the fact that God the Exalted promised in the verse of Istikhlaf (successorship) that in similitude to the Mosaic dispensation, He would also establish the system of Khilafat (caliphate or successorship) in the dispensation of Muhammad عليهالسلام. However, God forbid, He did not fulfil His promise and there is presently no Khalifa (successor) in this Ummah (nation). … Similarly, they would be compelled to falsify this verse of the Holy Qur'an (Arabic) (Al-Jumu'ah: 4) (and among others from among them who have not yet joined them. He is the Mighty, the Wise), which gives the glad tidings of (the advent of) a reflection of Ahmad (the Holy Prophet عليهالسلام).' The Promised Messiah عليهالسلام states, 'There is no doubt that my rejection mandates the rejection of God and that my acceptance testifies (the truth of) God and firm faith in His Being is developed. Furthermore, to reject me is not in fact (limited to) rejecting me. Rather, it is to reject the Holy Prophet عليهالسلام. Thus, prior to forming the courage to reject and deny me, a person should reflect and seek guidance from his heart as to who he is rejecting.'

The Promised Messiah عليهالسلام states, 'Thus, I openly say that my denial is not an easy task. Prior to declaring me as a disbeliever, you will have to become a disbeliever yourself. … In order to declare me as someone to have abandoned the Holy Qur'an and the Hadeeth (traditions of the Holy Prophet عليهالسلام), you will have to abandon the Holy Qur'an and the Hadeeth (traditions of the Holy Prophet عليهالسلام) yourself. Even in that case, only he will abandon them.' In other words, I will not abandon them. The Promised Messiah عليهالسلام states, 'I testify (to the truth of) the Holy Qur'an and the Hadeeth (traditions of the Holy Prophet عليهالسلام) and I am a fulfilment thereof. I am not misguided. Rather, I am the Mahdi. I am not a disbeliever, but a true fulfilment of (Arabic) (I am the first to believe).'

The Promised Messiah was explaining all of these aspects to a visiting guest. The Promised Messiah عليه‌السلام stated, 'Do not hasten in relation to me. Rather, you should reflect with pure intentions and a clear mind.' Then, on one occasion the Promised Messiah عليه‌السلام states, 'Thus, if the hearts of these people are free from grudges and malice, they should listen to my words and follow me and observe whether God the Exalted leaves them in darkness or guides them towards the light. I am certain that whoever follows me with patience and a pure heart will not be destroyed. Rather, he will partake of the life, which has no end to it.' In other words, he will be honoured in this world and Allah the Exalted will also shower blessings upon him in the hereafter.

By the grace of Allah, today, that voice which emanated from that small village has spread to 210 countries and this too is a proof of his truthfulness.

In far-off places where 30-40 years ago, one could not imagine Ahmadiyyat would have spread, not only has the message reached there, God Almighty is also granting people with such firm faith that one is left amazed. I shall present one incident. Benin is a small African country. In 2012 a Jama'at was formally established there. There is an Ahmadi from a village there named Ibrahim Sahib. He accepted Ahmadiyyat, but prior to this he was a Muslim who was well versed and knowledgeable. After accepting Ahmadiyyat he began exceling in earnestness and sincerity. He began preaching to his brothers and relatives. His brother was bothered by his preaching feeling he would sway them from their faith so he began fighting him. Huzoor aba narrated the faith-inspiring incidence about how God Almighty manifestly showed signs in his support and his powerful enemies were overwhelmed and the truthfulness of Ahmadiyyat was demonstrated. Hence, by the grace of Allah such incidents even today are happening in favour of the Promised Messiah عليه‌السلام.

While responding to those who object that they are already following the Islamic teaching and there are already so many sects within Islam, why is there a need to create another sect and what is the purpose of joining your Jama'at, the Promised Messiah عليه‌السلام states: "Remember, such things result from lack of understanding and insight. This is not because of me. If this dissension was created, then it was started by Allah Almighty Himself who established this Movement. I did not initiate this Movement, Allah Almighty was the one who established it, because the spiritual state has deteriorated continuously which has resulted in the utter extinction of the strength in faith and Allah Almighty desires to revive the spirit of true faith through this Movement."

The Promised Messiah عليه‌السلام explained that the purpose of the Promised Messiah's advent was to safeguard Islam from the internal and external evil ploys and attacks. The Holy Prophet عليه‌السلام also prophesied this. The Promised Messiah عليه‌السلام states: Regarding the latter days, the Holy Prophet عليه‌السلام stated there will be two kinds of evils. One of them will be internal and the other external. The internal evil shall be that the Muslims will no longer remain established on the true teachings and will fall prey to Satanic influences. There will be no righteousness in their actions. … The external evil shall be that great lies will be fabricated against the blessed character of the Holy Prophet عليه‌السلام. … Every kind of effort and plan will be made to

make people believe in the divinity of Jesus and the accursed death on the cross. In short, for the reformation of both of these evils, internal and external, the glad tiding was given through the Holy Prophet عليه السلام that a person from his followers shall be commissioned to shatter the external evil and reveal the reality of the Christian faith, it is for this reason that he shall be called Jesus, son of Mary. He shall be called the Mahdi for he will establish them on the right path by resolving the internal conflicts and disorders. The words, 'and among others of them (who have not yet joined them)' alludes to this."

Therefore, since we have accepted the Promised Messiah عليه السلام, the standard of our relationship with God Almighty and our Taqwa should be much higher than other Muslims. Our practical condition should be better than others. Our actions should be in accordance with the pleasure of God Almighty and we should be righteous. Regarding this, the Promised Messiah عليه السلام explains: "One who does the Bai'at should not just simply be content with only believing this community to be on the truth. …. Once you have entered the community, then become pious, righteous and refrain from every kind of evil. … Soften your tone, remain occupied in seeking forgiveness and pray."

Whilst elaborating on the meaning of Amaal-e-Salih (pious deeds), the Promised Messiah عليه السلام says: "In the Holy Quran, God Almighty has linked faith with Amaal-e-Salih. Amaal-e-Salih is that deed in which there is not even an iota of disarray. Remember, man always falls prey to complacency. What is that makes him complacent? It is pretentiousness, i.e. when man carries out a deed to show other people. Ujab means to carry out a deed and to be pleased with their own actions." The Promised Messiah عليه السلام then says: "Amaal-e-Salih are those deed which are free from all injustices, conceit, pretentiousness, arrogance and usurping the rights of others. Just as one can be safeguarded due to their righteous deeds in the hereafter, similarly, one can be safeguarded through them in this world as well."

The Promised Messiah عليه السلام then says: "Even if there is one individual in the home who carries out virtuous deeds, the entire house can be saved as a result. Be mindful of this fact that until one carries out virtuous deeds, simply believing is not beneficial. If a doctor prescribes some medication, it means that one should take those medicines as prescribed. If he does not take the medications and simply places the prescription to one side, how can he benefit from it? Since you have repented, God Almighty now wishes to see how much you have cleansed yourself after professing belief. The time has come in which God Almighty wishes to make a distinction between the righteous ones."

The Promised Messiah عليه السلام then says: "These days you should recite the prayer of Adam عليه السلام, which is (Arabic). This prayer has been accepted from its inception. Just as the prayer has been revealed to me: (Arabic). God, everything is under Your control, so protect us, help us and have mercy on us. Therefore, recite both of these prayers and understand these prayers.

Thus, every Ahmadi from among us should analyse themselves that if they have accepted the Promised Messiah عليه السلام, are they fulfilling the due rights of their allegiance? Often when I have assessed the

situation it has come to light that many people do not even offer their prayers properly. They do not pay any attention to their prayers. Some people pay no attention towards Istighfar nor towards fulfilling the rights of each other. If this is the situation, then how can we say that we are the ones who carry out Amaal-e-Saliha? (How can we say that) We fulfil the rights due upon us after entering the Bai'at of the Promised Messiah عليه السلام? Other people are guilty of the sin of not accepting. However, we are guilty of sin as we have accepted him but fail to reform ourselves and also by pledging allegiance then breaking our promises. Thus, every one of us should analyse themselves with great concern. May Allah the Almighty always keep us in His protection and also safeguard us from all trials and difficulties.

Today, there is also an announcement and good news in that the Al-Hakam newspaper that was once published in Qadian will now be published from here. In 1934 it began printing again but stopped soon after. Today, on the Promised Messiah عليه السلام Day it will be launched from here (UK) in the English language. This newspaper was the first newspaper published in the time of the Promised Messiah عليه السلام. It will be printed in a small quantity, however, immediately after this Friday sermon it will be available on the internet on www.alhakam.org. Similarly, there will be an app called 'Al-Hakam' for mobile phones and tablets and will be available for download after this sermon. The first edition is a special feature for the Promised Messiah's عليه السلام Day and in future, a new edition will be uploaded every Friday. Since this newspaper will be in English, therefore the English-speaking members should derive maximum benefit from this.



Continuation from Page 16

The Message of the Promised Messiah عليه السلام for Contemporary Society

It is easy to look at the trees and lose sight of the forest and visa versa. The message conveyed to you as member of contemporary society has many different facets to it. It must be kept in mind however, that they are all parts of the whole. The beauty of the message of Islam lies in the fact that the principles put forth may be adopted anywhere in the world irrespective of geographical location, religious affiliation, gender, racial background or social status. These principles are applicable on both personal and inter-personal levels. They contribute towards solving troubling individual and global issues in a peaceful and equitable manner.

The process of change must start within. It must be realized that faith and belief are personal issues and those in search of the truth must make the journey alone. This is because no one can impose his or her views upon another. The views of others if not agreed with, must be respected. Therefore become good human beings and you have already started finding out the answers to your questions.

This is the message of Islam for contemporary society. The entire purpose of the coming of the Promised Messiah was to spread this message among humanity. The Promised Messiah himself said, "He who makes a distinction between Muhammad (pbuh) and I, has not recognized me." I would ask you to reflect upon this message, and no matter which path you choose, may the Light of God, which contemporary society is so desperately seeking, shine on you.

Al-Qasidah

Hadrat Mirza Ghulam Ahmad عليه السلام, the Promised Messiah and Mahdi wrote the Arabic Qasidah (lyric poem) in his book A'ina'-e-Kamalat-e-Islam addressing the Holy Prophet Muhammad صلى الله عليه وسلم , expressing his love for him and praising him for his high moral and spiritual qualities, his beauty, his beneficence and the spiritual revolution that he brought about in the lives of pre-Islamic Arabs who were plunged in the darkness of evil and were a decadent society. Here are a few couplets from this ode;

O you who are the fountain of Allah's beneficence and divine understanding;
People throng towards you like the thirsty rushing towards water.

O you who are the ocean of the Grace of the Benefactor and Bountiful God;
People flock to you with empty cups in their hands.

O you the sun of the kingdom of beauty and virtue;
You have illuminated the deserts as well as the cities.

O our full moon and sign of the Gracious God;
O the best of all guides, the bravest of the brave.

I find such a glory in your sparkling countenance;
That surpasses all human excellence.

O my Lord, always shower blessings on your Prophet,
In this world and the next.

My body yearns to fly towards you out of love;
Would that I had the power to fly!

(Translated by Falah-ud-Din Shams)



The Message of the Promised Messiah عليه السلام for Contemporary Society

Imran Ahmad Chaudhry

In this day and age life has gotten increasingly intricate and complicated and people are looking around for answers. Mankind as has often been the case in the past, once again finds itself at a crossroad. It is being forced by changing social and global conditions to re-evaluate its outlook on life. If steps are not taken to remove this confusion, it is quite possible that the present age will in the future, be remembered as the Age of Unanswered Questions. In an attempt to find some of the answers to these questions, I would like to introduce you to the message of the Promised Messiah for contemporary society.

The Messiah concept in itself is not a new one. Christianity, Judaism and 72 of the 73 sects of Islam, all adhere to the belief of the coming of the Messiah in one form or another. What distinguishes Ahmadiyyat, the 73rd sect of Islam, is that while the others still await the arrival of the Messiah, members of this community believe that promised Messiah has already appeared. In fact he has already passed away in the personage of Mirza Ghulam Ahmad of Qadian (a small town in India). This Community does not profess a new faith, rather it goes back to the original source of Islam i.e. the Quran itself, for all its doctrines and tenets. Hazrat Mirza Ghulam Ahmad of Qadian had as his spiritual mission, the removal of misdirected conventions, falsely attributed to the faith by its followers. It was a cleaning house sort of mandate bestowed upon him by God. He did not add to the faith any new teachings of his own, he simply strived to remove the misconceptions which had slowly crept into its followers over the centuries. It is a well known fact that as a message is passed along, it is slightly altered during passage based upon the views and biases of each individual conveyor. The end result is that at the end of the chain of conveyance the original form and the final form of the message are perhaps greatly varied. The

mission of the Promised Messiah was to remove the misinformation which had gotten tangled up in the truth over the ages, and take Muslims back to the original form of the faith. The reason for belaboring this point is that following this line of reasoning, it becomes apparent that the message of the Promised Messiah for contemporary society is the message of Islam for contemporary society. Let us now investigate this message as viewed through the eyes of Ahmadiyyat, and use solely as examples the Holy Quran and the Prophet Muhammad (peace be on him).

One of the most commonly levied charges against any message is that it is presently out of date. I would suggest to you that such is not the case, in this case. The prevailing social conditions in ancient Arabia (at the time of Muhammad SAW), closely parallel today's modern times. The activities of a young man in Mecca in those days involved drinking, gambling and sexual promiscuity. All three of these pursuits exist today as well. Even though gambling may have presently been overtaken by other social concerns, drinking and sexual promiscuity still occupy a great area of concern within present day society.

Ancient Arabia was also a player in the struggle for global domination. Today too, various countries or blocs of countries are vying for supremacy.

In those ancient times, violence was instigated at the slightest provocation with vendettas crossing generational boundaries. This parallels the present situation of turf wars raging on for years with rival gangs clashing with one another over the smallest of things.

On a slightly different plane, then too as today, people were concerned with the environment. This is evidenced by the practice of the urban well to do of those days of sending their young ones under the care of desert dwelling tribal people so that they may be brought up in the fresh air of the open desert.

The message of Islam for contemporary society is but one part of the whole message of Islam. It is extremely difficult to divorce the two and in order to gain insight into the former, the context of the latter must be understood. The message itself is based upon the following three principles: 1) The Unity of God, 2) The Goal of Human Existence, and 3) The Dignity and Equality of Man.

The first tenet i.e. the Unity of God is the axis on which the teachings and doctrines of Islam revolve. From here proceeds the fundamental unity of the universe, of man, and of life. Islam's objective is to establish a balance and bring about accord in the relationship of man to God and to the universe through beneficent adjustment.

The Quran emphatically rejects any doctrine, idea or concept which may directly or indirectly tend to associate any other thing or being with God as an equal or partner. In 112:25 it states, "Say: `He is Allah. the One: Allah, the Independent, and Besought of all. He Begets not, nor is He begotten; and there is none like unto Him'."

God is the sole Creator, the Quran describes this in 39:63-64, "Allah is the Creator of all things, and He is the Guardian over all things. To Him belong the keys of the heavens and the earth."

The Quran delves into great detail on the numerous attributes of God. For example: He is the Creator

and Sustainer of all the worlds and leads them stage by stage towards perfection; He is the Gracious One, Who has made provision for the fulfillment of the purpose of the creation of man and of the universe; He is the Merciful One, Who causes beneficent results to follow upon righteous action; and He is the Master of the Day of Judgment, Who alone will judge and decide penalties and rewards.
The second tenet i.e. the Goal of Human Existence has been a question debated by philosophers since time immemorial. Islam also has a view on this issue. There was a purpose involved in creating the universe. The Quran states in 21:17-18, "We created not the heavens and the earth and all that is in between the two in play. Had we wished to find a pastime We would surely have found it in that which is with Us, if at all We would have been inclined in that way."

The purpose of the creation of the universe is to aid man in receiving the impress of God's attributes and becoming a manifestation of them within the limits of his capacities i.e. he should become God's image.

Perhaps one distinction which can be made between ancient and modern times is that the time continuum for change within the global community has been drastically altered. The dynamics of global events have been shown to have tremendous accelerative capacities as evidenced by the fragmentation of the Soviet Union and the crumbling of the Berlin Wall. In the past the status quo enjoyed a stability for much longer periods of time whereas now the face of the earth is continually changing. Many people observe these large scale changes which effect us all collectively as members of the human race. It becomes increasingly difficult to stem the tide personal anxiety coupled with global uncertainty. This is where the outlet of prayer comes into play. When the soul has become overburdened and it is in need of solace, it naturally turns to its Creator from whom it has no secrets. This natural urge which becomes particularly overpowering in times of trouble is in itself a proof of the existence of God, and of the need and possibility of establishing communion with Him.

Allow me to more clearly highlight this point. The answers to the questions, "What is the right way" and "What is God's way?" are most clearly begot through fervent supplication. You see, God himself will reveal to your heart what is His way. The Quran mentions in 2:187, "When my servants ask thee concerning Me, say that I am near; that I answer the prayer of the supplicant when he prays to Me. So they should respond to Me and have faith in Me, that they may be rightly guide."

Turning now to the third tenet of the message i.e., the Dignity and Equality of Man, it is realized that there is a current trend towards categorizing individuals. This is both counter productive and decisive. Within the context of this message each individual has the same potential of achieving the highest stations of spirituality and worldliness. The diversities of race, color, language, culture, wealth, etc. do not confer either superiority or inferiority. No single individual can claim honor or prestige based upon membership within a certain tribe or citizenship within a certain country. The Quran makes this clear and says that the true source of honor in the sight of God is a righteous life.

The Quran mentions in 21:108 that the Prophet had been sent as a manifestation of God's mercy to mankind. For this reason Muhammad the Prophet

is held in the highest esteem possible for a mortal, by the adherents of this faith. However, the Prophet took great pains to educate his followers that he himself was just a man like themselves.

In his final days one of the Prophet's main concerns was that he feared lest the Muslims should upon his death, assign him a position higher than other human beings, as had been done by the followers of other prophets. This is why during this period of his life he kept emphasizing over and over that he was but a man, to whom God had vouchsafed revelation for the guidance of mankind. Evidence of this concern was expressed in his Final Address, delivered in the valley of Arafat just outside Mecca. Among other things the Prophet commented that the followers of the faith should live their lives in accordance with the commandments of God, that they should treat women with due regard and consideration fully observing their rights which correspond to the rights that men had, and finally, that all human beings are equal whatever their individual status and no one could claim any priveledge or superiority over another.

With the gravity and seriousness expressed so far, let us take a momentary reprieve. It is necessary from time to time to take a look at the lighter side of life, as evidenced by the Prophet himself. Let us considered some examples.

It is related that the Prophet once challenged his wife Ayesha to a foot race which the latter won. A year later he challenged her to a rematch and this time he won. Afterwards he laughed and said, "Ayesha we are now even."
It is also related that a poor man was once found guilty of a certain offense and the Prophet imposed upon him a fine in the form of a charity distribution. Unfortunately, the man was so poor that he did not have the money available with which to settle the fine. It so happened that the Prophet just received a basket of dates from another companion to be distributed in charity. The Prophet turned to the poor man and told him to distribute the basket among the needy. To this the man replied, "Sir, I am aware of no one more deserving of charity than myself." The Prophet laughed and said, "Well then, take the basket for yourself and that will suffice as your penalty."

Thus in spite of the heavy burden of responsibility which had been placed upon the Prophet's shoulders, he still took time out to entertain humor. It is an invaluable tool and if more of us started using it, our stress levels would go down both at work and at home.

Having just covered the broad aspect of the message I would now like to emphasize some specific aspects which are of greater relevance today.

A great starting point for dealing with en masse problems facing us today, is to realize that we all brothers and sisters. It may sound simplistic yet we are all descendants from the same two individuals i.e. Adam and Eve. Global conditions contributed towards us setting off in different directions to occupy our own little niches within the vast earth. We developed in isolation from each other and somewhere along the way, we lost sight of our common heritage. We are all God's children and thus are all members of the Universal Brotherhood of Man. Once this realization sets in, our seemingly insurmountable differences fall by the wayside and are replaced instead, by a common sense of purpose.

The present day tide of intolerance must also be stemmed. The policy of alienation through differentiation has effected our way of thinking. We must reinforce the qualities of tolerance, patience, forgiveness, and mutual respect particularly in the fields of faith, and within our personal dealings. Islam addresses these concerns and provides suggestions which are listed below.

In this faith even though the Unity of God is the cornerstone, the Prophet admonished Muslims from using harsh language against the idols worshipped by the Meccans for this might incite them to blaspheming Allah. The motto, "Do unto others as you would have done unto you" helps to describe the spirit of this instruction.

Within the realm of international relations, inter-religious relations are also of significance. It is widely believed that since faith is such a private matter for each individual, it should have no role in the discussion of social or political issues. This is an oversight because common beliefs may be used as effective tools in promoting unity and accord. The recurrent theme amongst the different faiths of mutual understanding and respect invites itself onto the stage of international relations. Let us now briefly examine what the Islamic faith dictates in regard to other faiths and their followers.

In 5:70 of the Quran we see, "Surely those who have believed, and the Jews and the Sabeans and the Christians, whoso believes in God the Last Day, and acts righteously, on them shall come no harm nor shall they grieve." Thus the faith sets a level playing field for all faiths. Then in 2:257 we observe, "There is no compulsion in matters of faith for surely guidance has been made manifest and distinct from error." The objective of these two verses is to achieve a reconciliation between the followers of different faiths and encourage a foundation of mutual respect and honor amongst them. Furthermore, that belief and faith are matters of conscience, and conscience cannot be compelled. You will notice that in the message there is a continuous shift in emphasis back and forth between the intra-individual and the inter-individual levels. This is deliberate for it highlights the need to ensure that both states are in harmony. It is necessary for a person to have inner peace and a personal purpose. This must be balanced however, by a healthy outlook towards others because he/she must constantly interact with them. Man has often been referred to as a social animal, the purpose of this message is to make him a social being. His needs must be fulfilled on both levels for him to be complete.

It is unfortunate indeed that the message of Islam has been misrepresented as being inflexible and intolerant towards other faiths. I would like to present one final example which will depict the attitude of this faith toward others. The example involves the putting into practice, of principles embraced by this faith by the Prophet himself, for no one would be better able to interpret Islam's message better than he. Ikramah the son of Abu Jahl, had inflicted heavy casualties upon the Muslims at the Battle of Uhad. He had realized that a poorly guarded pass was the Achilles heel of the Muslim forces. On his command the ensuing Meccan charge through the breach resulted in exceedingly high Muslim fatalities. Years later when Mecca fell to the Muslims, Ikramah fled to the coast but his wife approached the Prophet, and asked him if her husband could return to

Mecca and profess his belief in idols. The Prophet replied that faith was a matter of conscience, and conscience was free.

Thus at the time of the fall Mecca, in spite of all the hardship that Muhammad the Prophet and his followers had endured, the years of spiritual persecution and physical hardship, the senseless loss of life of his companions at Meccan hands for the simple crime of professing their belief in one God, all of this was laid aside by the Prophet and forgiveness granted to all in the Name of God.

No account of this message would be complete without mention of the family. The family is the basic unit of human society. It is the training ground for tomorrow's world. It is the first link that a child has with this world and thus it is essential that the maintenance of this institution be emphasized. The foundation is laid through marriage and the structure put up is the children. Parents must ensure that the values their children have are the ones that they themselves have and are not ones picked up on streets. A man and woman's true wealth is their offspring which in turn could become their greatest sources of joy or sorrow, largely depending upon the effort that was put forth in their care. One of the Prophet's sayings was, "The best among you is he who treats his family best."

Turning our attention to the last subject in this piece: The status of women in Islam. Due to the extensive nature of the subject (the Quran alone has over 40 verses dealing specifically with women's issues), I will attempt to give you only a general flavor of this topic.

As already mentioned, the Prophet heeded Muslim men to consort with women in kindness and fully observe their rights which correspond fully to the rights that men had. Women were accorded positions of dignity and honor as prescribed by the titles of mother, wife, daughter, sister, etc. Their rights were recognized for the first time in religious history in the fields of property ownership, inheritance, independence, child custody, spouse approval before marriage, and self-determination.
Someone once asked Ayesha (the Prophet's wife) about her husband's household behavior. She replied that he helped in the household chores, patched up his own clothes, mended his shoes and was kindly and affectionate companion. Gentlemen, your wives will never let you forget that example!
The Quran addresses men and their treatment of women in 4:20 as follows: "Consort with them in kindness. If you dislike them, it may be that you dislike something in which Allah has placed much good." Thus contrary to popular belief, men do not have free reigns to do as they wish and please in their treatment of women.

It is related that a party of the Prophet was running later during a journey. There were women in the caravan as well. When the camel drivers tried to quicken the pace to make up for lost time, the Prophet heeded them by saying, "Mind the crystal." This reference to women as crystal implied that they were delicate and sensitive and that the utmost care must be taken in according them the dignity, honor and position which is their birthright.
A lot of information has been presented in this piece, it will be up to you to reflect upon it at your leisure. I would like to bring this article to a close with a few final thoughts.

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A Life Sketch of the Promised Messiah عليه‌السلام

Amatul-Hadi Ahmad

Prophets achieve a closeness to God and a high spiritual station, but it is through their relationship with humanity that they are recognised. Indeed it is their example that leads others to God. This month while we celebrate the knowledge and wisdom of his lecture delivered at the Great Conference of Religions we should not forget the smaller, simpler details of Hadhrat Mirza Ghulam Ahmad's everyday living--incidents that may appear small things at first glance but nevertheless reflect the depths to which his character was immersed in the love of the Holy Qur'an and of his master, the Holy Prophet صلى‌الله‌عليه‌وسلم of Islam. We recount a few brief incidents reported about the life of the founder of the Ahmadiyya Community related by some companions who were able to observe him at close quarters. At times we find bitter enemies transformed into devoted disciples, at other times we find incidents related which may appear insignificant to some today, but which left deep impressions upon the hearts of his followers and enabled them to reform their behaviour to accord with the approval of their master. Many left their homes and their belongings, which were sometimes quite affluent, to go and live in the small unknown village of Qadian in India, which for them appeared to be in the wilderness, separated from any main town or transport provisions by a day's journey. Some literally gave their lives for his sake.

With his beauty of spirit, Hadhrat Mirza Ghulam Ahmad عليه‌السلام of Qadian captured the hearts and minds of many, rendering them helpless in their



love for him. It is the testimony of these devoted companions that makes it possible to present a sketch of his life through the various anecdotes, observations, statements and details related by them. These, in turn, offer an understanding of the reasons for their deep and ardent devotion to Hadhrat Mirza Ghulam Ahmad عليه السلام. How is it that a person born in a small, unknown village in India, living in complete anonymity, became surrounded by devoted followers who left every worldly things behind them to be with him, acknowledging him as their Guide and beloved Master?

Hadhrat Mirza Ghulam Ahmad عليه السلام was born in 1835 in Qadian, a small village situated in the district of Punjab in India. He was born to a noble, land-owning family of Qadian. He received his education from various tutors who were 'not men of any great learning and the proficiency attained by him consisted merely in the reading of Persian and Arabic and in the ability to express himself fluently in the former and to a limited extent in the latter. His education went no further'.[1] He had, however, also studied a few books on medicine under the guidance of his father who was a skillful physician. Together with his love of study, Hadhrat Mirza Ghulam Ahmad عليه السلام was a devout worshipper and wished to spend a great deal of his time in prayer and supplication.

From an early age he received revelation from God, as well as visions and true dreams. It was in a state of relative seclusion and anonymity that in 1868/69 he received the revelation,

Thy God is well pleased with what thou hast done. He will bless thee greatly, so much so that Kings shall seek blessing from your garments.

This followed the occasion when the locals of Batala had insisted that he dispute a certain point with Maulvi Muhammad Hussain of Batala but, although having travelled for the debate, he declined to argue the point finding nothing objectionable in Maulvi Hussain's statements. He was looked down upon for his refusal, yet he had preferred to hold to the truth above the admiration of other people. This seemed a strange revelation at the time--why should kings have sought blessings from the raiment of someone hardly known outside his immediate locality?

The flow of revelations and visions continued, gathering momentum, until in 1882 he received the revelation which made manifest God's design that he, Mirza Ghulam Ahmad عليه السلام, was to be the appointed one, the one commissioned by God to serve His cause. Part of the revelation received in 1882 was as follows:

O Ahmad, God has blessed thee......

Say, I am commanded to guide the world to the path of righteousness and I am the first to believe......

Help shall come to thee from men whose hearts Allah has himself prepared through revelation.[2]

It was not long before this prophecy came to be fulfilled. Hadhrat Mirza Ghulam Ahmad عليه السلام had written the first part of his book Brahin-e-Ahmadiyya in 1880. The second part, published in 1882, included the above revelation relating to his appointment as the Promised Reformer of the age. Brahin-e-Ahmadiyya caused a stir in the scholarly circles and people started to come to see him from near and far. They came to Qadian, a small unknown village, a place not easily accessible.

Hadhrat Bhai Abdur Rahman رضي اللّٰه عنه, who was to become a very close companion of the Promised Messiah عليه السلام, describes the ordeal of reaching Qadian from his own experience when he first wished to visit Qadian, around 1895. 'The first difficulty one faced was due to the relative anonymity of the small village (of Qadian) and, having located its whereabouts, the second great difficulty was the matter of actually getting there. The absence of any proper channel of transport was such that even finding a mode of transport was a difficult feat. When some transport did become available, it consisted either of a cart pulled by bullocks or similar, or a horse-driven carriage for which a more appropriate name would have been the 'wheels of torture'! Riding on it made one's ribs ache, gave one stomach pains and the whole body felt as if it had been pounded. It was not uncommon to see the horse and carriage turned upside down on the beaten track--along with its passengers! However, having achieved the first goal of finding a carriage, the second difficulty was the disappearance of the driver who would take off in searcha of other passengers before he was ready to take one to Qadian. The state of the paths was such that no matter how healthy and strong an animal was before it was set to the task of pulling a carriage along this route, it soon became weak and feeble. The sight of these animals sometimes was so pathetic that some passengers took pity on them and preferred to walk. The rainy season made the trials of this journey even more horrendous.'[3]

Within Qadian itself the situation was not much better. In the words of Hadhrat Bhai Abdur Rahman (ra), wherever you looked there were old ruins, the town being almost deserted with an air of sadness all around, as if it was in a state of mourning. There were two bazaars, but in name only, with just a handful of shops selling just a few commodities of a poor quality. Most of the requirements had to be obtained from the two nearest towns of Batala and Amritsar. This was the Qadian to which God had promised that men whom he had prepared through revelation, would come in large numbers, from near and far!

The first of these visitors was Pir Sirajudin Haq Nomani رضي اللّٰه عنه who was himself well-known spiritual leader with a large following. He paid a visit to the Promised Messiah in 1882 having read his book Brahin-e-Ahmadiyya. As soon as Pir Sirajudin Sahib met the writer of this work, he was filled with joy as he found in him the true guide and saviour of Islam. After this he paid numerous visits to Qadian and finally settled there so that he could be close to his blessed Master. His visit to Qadian was soon followed by others who also came having read the epoch-making work, Brahin-e-Ahmadiyya. Munshi Abdullah رضي اللّٰه عنه Sahib came from Sanur in Patiala. India. followed by Chaudhri Rustum Ali Khan رضي اللّٰه عنه of Madar in Jullunhar, Sayyed Nasir Shah Sahib of Lahore, and many others. Three gentlemen from Kapurthala visited Hadhrat Mirza Ghulam Ahmad عليه السلام in the year of 1886, all having read his scholarly work. One of them, Munshi Zafar Ahmad رضي اللّٰه عنه, Registrar High Court of Kapurthala, when he had got hold of a copy of Barahin-e-Ahmadiyya he studied it and read it out aloud to his friends and soon became a fervent admirer of the writer of this book. Together with two of his friends, Munshi Rure Khan and Munshi Muhammad Khan, they eagerly sought the first opportunity of visiting the writer. Upon their meeting, the three friends were so enamoured with Hadhrat Ahmad that they requested to be initiated

at his hand but he politely refused stating that he had not been so commanded by God (that was to come later in 1889).

The great Maulana Maulvi Nurudin رضي اللّٰه عنه of Bhera, Royal Physician to the Maharajah of Jammu and Kashmir, one of the most eminent scholars of India, came to Qadian in 1885 to see Hadhrat Mirza Ghulam Ahmad عليه السلام, having read the book Brahin-e-Ahmadiyya. He immediately recognised Hadhrat Mirza Sahib as the Promised Reformer of the age and became a fervent admirer and an earnest supporter. As their first meeting came to an end, Hadhrat Mirza Sahib remarked, 'I hope you will come back soon'. Maulvi Nurudin Sahib replied that he would.

In 1889 Hadhrat Mirza Ghulam Ahmad عليه السلام received the Divine revelation:

When thou hast determined, put thine trust in Allah. And build the Ark under Our eyes, as commanded by our revelation. Verily, those who swear allegiance to thee indeed swear allegiance to Allah. The hand of Allah is over their hand.[4]

Pursuant to this revelation Hadhrat Mirza Ghulam Ahmad عليه السلام wrote a Notice that was extensively publicised. It began thus: 'I have been ordained to announce that those who are seekers after truth should swear allegiance to me so that they may be enabled to find a way to the true faith, true purity and the love of God.' The Divine call for Initiation was answered immediately by those who had already recognised in Hadhrat Mirza Ghulam Ahmad عليه السلام the Divine light and they rallied round him to be initiated at his hand. The first Initiation ceremony took place in Ludhiana on 23 March 1889. Hadhrat Maulvi Nurudin رضي اللّٰه عنه, as was his wish, became the first person to be initiated at his hand. He came to Qadian again in 1894 and stayed there permanently, never returning to his native town of Bhera.

The question that naturally arises here is 'Why'? What was it about the character and personality of the Promised Messiah عليه السلام that inspired such deep feelings of love, respect and devotion in those who became his disciples and his followers that they were prepared to leave everything and come and settle in Qadian so that they could be close to their revered Guide?

One of his companions, Munshi Rure Khan رضي اللّٰه عنه of Kapurthala was asked a similar question by Mr. H. A. Waiter, who was Secretary of The Young Men's Christian Association. He asked the questions, 'How long were you in contact with Mirza Sahib, what proof of his truth appealed to you most and what feature of his character impressed you more than others?' Munshi Sahib replied very simply: 'I knew Mirza Sahib even before he claimed to be the Messiah. I have never seen such a holy and luminous countenance. For me his luminous appearance and magnetic personality constituted the greatest proof of his truth. We were always eager to see his radiant face.' Then, recalling those days, he began to sob, overwhelmed with emotion. Mr. Waiter was so impressed by this simple incident that he made a mention of it in his book and remarked: 'We may call Mirza Sahib deluded, but we can never call one who has created such a deep impression upon his disciples, an impostor'.[5]

Hazrat Maulvi Abdul Karim رضي اللّٰه عنه of Sialkot who was a learned scholar and a brilliant orator, came

to take the Oath of Allegiance in 1889 and soon left everything behind and came to live in Qadian, in the close company of the Promised Messiah عليه‌السلام Hazrat Maulvi Abdul Karim رضي‌اللّٰه‌عنه on more than one occasion turned down offers of employment at handsome salaries as these would have taken him away from his beloved Master. He became one of the Promised Messiah's most constant and devoted companions. When he came to Qadian, the Promised Messiah عليه‌السلام gave him space in his own house on the third storey, while the Promised Messiah عليه‌السلام himself occupied the second storey. It was this living arrangement that enabled Hadhrat Maulvi Abdul Karim رضي‌اللّٰه‌عنه to observe the Promised Messiah عليه‌السلام from very close quarters and thus enabled him to present, so successfully, a portrait of the Promised Messiah عليه‌السلام which detailed many aspects of his character and personality. In one such sketch, he writes that the Promised Messiah عليه‌السلام possessed such humility and meekness that it is impossible to possess them in higher degree and he goes on to relate an incident to illustrate this point. 'A few years ago in Ludhiana, I went to sleep on a couch in one of the newly built rooms in the house of the Hadhrat Mirza Sahib. As I fell asleep, he was pacing up and down in the room but when I awoke, I saw him lying on the floor near my couch. Seeing this, I hurriedly sat up. Thereupon he very kindly asked me why I had sat up. I said, 'How can I go on sleeping on a couch when Your Holiness is lying on the floor?' He smiled and said, 'I was keeping watch over you. The children were making a noise and I was trying prevent them, lest they should disturb you in your sleep.'[6]

In the mosque the Promised Messiah عليه‌السلام occupied no place of distinction and a newcomer could not tell him apart from others by any outer distinguishing marks. He always sat to one side of the mosque while Hadhrat Maulvi Abdul Karim Sahib, who led the prayers, occupied the central niche (Mihrab). It often happened that a newcomer, eager to meet the Promised Messiah عليه‌السلام headed first towards Hadhrat Maulvi Abdul Karim رضي‌اللّٰه‌عنه . Such mistakes were, however, quickly corrected either by the person himself or by other people pointing in the direction of the Promised Messiah عليه‌السلام.

Hadhrat Maulvi Abdul Karim رضي‌اللّٰه‌عنه further relates: 'Every disciple of the Promised Messiah عليه‌السلام thinks that he is particularly loved by him and speaks out his mind freely to him. A man may go on telling his story to him for hours; he continues to listen to him with full attention, no matter how tedious it may be. Often it so happens that other members of the company become completely tired of the story but no gesture of the Promised Messiah عليه‌السلام betrays any feeling of annoyance and vexation.'[7]

The Promised Messiah's feeling of respect for others and especially for his companions is well illustrated by the following observation of Hadhrat Maulvi Abdul Karim رضي‌اللّٰه‌عنه Sahib. He relates: 'The Promised Messiah عليه‌السلام always uses a respectful form of address when calling his followers by their name or when addressing them, he names them respectfully even when they are absent. I have often overheard when he is talking with his honoured wife that he always mentions a person's name respectfully, just as he does when the latter is present. It is usual with him to use the form "My brother Hadhrat Maulvi Sahib" or "My brother and friend in God, Maulvi Sahib". Similarly, in his conversation he always uses a form such as

'Hadhrat Maulvi Sahib says so and so.'[8]

Another of his deeply devoted companions, Munshi Zafar Ahmad رضي اللّٰہ عنہ of Kapurthala has described the following incident, which beautifully reveals the extent of the Promised Messiah's sensitivity for the feelings of others. He relates: 'Once the Promised Messiah علیہ السلام was sitting on the roof of the Mubarak Mosque, Qadian, awaiting the arrival of some guests with whom he was to have a meal. One very poor Ahmadi friend, Mian Nizam Din Sahib of Ludhaiana, wearing ragged clothes, was also sitting there at a short distance. In the meantime, some well-to-do, respected guests arrived and came and sat near the Promised Messiah علیہ السلام. To make room for each of them Mian Nizam Din Sahib had to move further back and he did so until he reached the place where shoes were kept. When the meal was brought, the Promised Messiah علیہ السلام who had observed the whole scene, took a plate of food and addressing him said, 'Come, Mian Nizam Din you and I will eat together inside,' meaning his chamber next to the mosque. At that Mian Nizam Din Sahib's joy knew no bounds, and those who had sat near the Promised Messiah علیہ السلام, pushing Mian Nizam Din Sahib farther away, were duly mortified.'[9]

Hadhrat Maulvi Abdul Karim رضي اللّٰہ عنہ describes an incident which provides an illustration of this commitment to the needs of the poor. He relates that once a large number of country women came with their sickly children to ask the Promised Messiah علیہ السلام to prescribe medicines for them. Other women also joined in, containers in hand, wanting syrups and medicines for themselves or their children. The Promised Messiah علیہ السلام had that day to write an important and urgent article. I also happened to go there and found that he was standing there, active as a European at his post, ready to serve these people. Five or six boxes were lying open before him and he was dispensing different medicines to different patients. This dispensing lasted for about three hours. When he had finished, I said to him, 'My Lord, this is a very troublesome business and in this way much time of your Holiness is wasted'. Whereupon he replied most cheerfully and calmly, saying: 'This too is a sacred work. These are poor people and there is no dispensary here. I have provided some English and Unani (Greek) medicines which I give to these people when they need them. This is a highly meritorious work and a Muslim should not be neglectful or indifferent in this matter.'[10]

The Promised Messiah's natural feelings of goodness towards mankind did not exclude even his opponents. Sheikh Yaqub All Irfani رضي اللّٰہ عنہ relates that once Lala Sharampat, who belonged to the Arya Community and was very hostile to the Promised Messiah علیہ السلام, fell seriously ill with a malignant abscess in his stomach, which greatly worried him, causing him to despair of life. When the Promised Messiah علیہ السلام came to know of his illness he would often go to his lowly dwelling to inquire after his health. Lala Sharampat was so eaten up with anxiety that when the Promised Messiah علیہ السلام visited him, he would humbly solicit his prayers, despite his hostility towards Islam. The Promised Messiah علیہ السلام always sought to comfort him and prayed for him. He continued to visit him and prayed for him till he recovered completely.[11]

The same affectionate treatment was accorded to another Arya of Qadian namely Lala Malawa Mal who in his youth used to visit the Promised Messiah علیہ السلام although he entertained extreme religious and communal prejudice. Several times

the Promised Messiah عليه‌السلام asked him to publicly bear witness to the Divine signs to which he was an eye witness but he always evaded doing so. It so happened that in 1881 Malawa Mal began to suffer from tuberculosis and his condition became hopeless. In that condition he came to the Promised Messiah عليه‌السلام, described his miserable plight, wept bitterly and humbly beseeched him to pray for his recovery. This only illustrates how deeply Lala Malawa Mal had been impressed with the Promised Messiah's piety. The Promised Messiah عليه‌السلام took pity on him and prayed earnestly for his recovery. His prayers were answered and he was informed in advance by God of Malawa Mal's recovery. Shortly after this he recovered from his affliction, which was considered fatal in those days.[12]

The gentleness and kindness of the Promised Messiah عليه‌السلام was like a warm ray of sunshine which brightened everything it touched. His treatment of children, his attitude to the servants of the house, towards the beggars that called out for alms, his treatment of the lowly and the simple of mind, in short, every aspect of his relationship with others bore the mark of a person acutely aware of the Divine presence.

Commenting on the remarkable magnanimity and forbearance of the Promised Messiah عليه‌السلام, Hadhrat Maulvi Abdul Karim رضي‌اللہ‌عنہ cites the following example. He states: 'I have seen hundreds of times that while he is sitting in his room in the second storey, with doors closed as is the habit with him, engaged in writing a book or engrossed in meditation one of his children knocks heavily at the door saying, "Abba, open the door". Immediately he rises and opens the door. The child enters the room, looks around for a while and then leaves. The Promised Messiah عليه‌السلام again closes the door as usual but before two minutes have passed the child is again at the door pushing it with all his might and crying as before, "Abba, open the door". Again the Promised Messiah عليه‌السلام quietly rises and opens the door. This time, again, the child withdraws after only peeping into the room once or twice. Again, the Promised Messiah عليه‌السلام stands up, with not a wrinkle on his face, shuts the door and once again resumes his work. But before five minutes have passed the child is again at the door, crying at the top of his voice, "Abba, open the door". Again the Promised Messiah عليه‌السلام quietly rises and opens the door. He does not say a word as to why he comes, or what he wants and what purpose he has in coming so often and why he troubles him in this way and interferes with his work. Once, I sitting in my own room upstairs, counted this process being repeated twenty times, but not once did the Promised Messiah عليه‌السلام utter a word of rebuke.'

Hadhrat Maulvi Abdul Karim رضي‌اللہ‌عنہ states: 'I have seen the Promised Messiah عليه‌السلام engaged in writing on difficult subjects and even composing Arabic works of unparalleled linguistic elegance in the midst of a great tumult and uproar. Reckless children and simple minded female servants are quarrelling all around him, screeching and screaming. But all this fails to disturb him in the least and he goes on writing as if he were sitting in a place of solitude. It is in such noisy rooms that all his great and unparalleled works in Arabic, Persian and Urdu have been written. I once asked him how he was able to think and write so calmly in the midst of such noise. He smiled and said I do not heed what is going on around me and, therefore, I am not disturbed'.[13]

Hadhrat Maulvi Abdul Karim رضي‌اللہ‌عنہ further writes, 'Similar is his attitude towards the female-servants in

the house. A woman comes to him again and again and asks for what she wants. He never says to her, "0! Wretched woman, why do you trouble me again and again. Why don't you take all that you want in one go?" He further adds, "The house-servants cook for themselves whatever food they like; they have as free a hand as if the house and everything in the house was their own property. If they ever forget to prepare food for the Promised Messiah عليه‌السلام, they are never admonished. He will not do even so much as say in a mild tone, "Why is it so?"[14] The unlettered servants returned his kindness with love, affection and loyalty. Once in the hot summer season, after the sunset prayers the Promised Messiah عليه‌السلام was taken very ill. People were attending to him all around. When Pira, one of his servants, heard of his sudden illness he came running to him, his feet covered in mud, and rushed straight up to him. Someone tried to stop him but the Promised Messiah عليه‌السلام said, "Don't stop him. What does he know about where not to tread with muddy feet? He has come with love--let him come.""[15]

Another incident is related by Hadhrat Munshi Zafar Ahmad رضي‌اللهعنه of Kapurthala, illustrating the Promised Messiah's humility in his dealings with fellow human beings, no matter who or what they were. He states that once the Promised Messiah عليه‌السلام was returning from the Aqsa Mosque in Qadian when Miraan Bakhsh, a man of simple and confused mind who suffered from delusions, called out loudly and roughly after him, saying, 'O, Ghulam Ahmad'. The Promised Messiah (as) stopped and replied politely, saying, 'Yes'! (Such were the high morals of Hadhrat.) Miraan sometimes suffered from the delusion that he was a king and people needed to settle their accounts with him. Addressing the Promised Messiah عليه‌السلام, he said, 'Listen, you should say salaam'. The Promised Messiah عليه‌السلام said, 'Assalamo Alaikum'. Miraan then said, 'You need to settle your account'. The Promised Messiah عليه‌السلام took a coin from his pocket and gave it to him, which greatly pleased Miraan and he went off singing.' (It is recorded that as Hadhrat Munshi Sahib was narrating this event he sobbed uncontrollably at the memory of the beautiful character of his Holy Master.)16

(to be continued in the next issue)

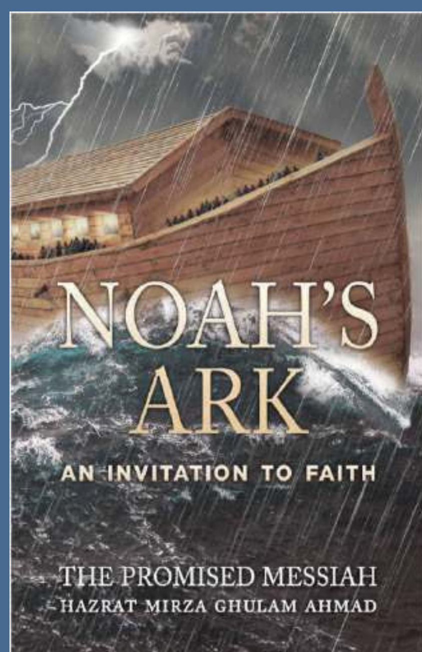
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Noah's Ark Introduction





An Invitation to Faith

From 1896 to 1914 the plague ravaged British India, and more particularly, the province of Punjab. During these perilous times, as towns and cities were devoured, the British government undertook efforts to save the people from this pandemic through inoculation. It was in this backdrop that Mirza Ghulam Ahmad of Qadian penned Noah's Ark in 1902. In it the author elaborates the essence of his teachings and states that those who sincerely follow its tenets would be saved miraculously from the onslaughts of this epidemic, even without inoculation. This was a prophecy vouchsafed to him by God. History testifies to the magnificent fulfilment of this prophecy.

The book Noah's Ark shines as a beacon of hope not only for the people of the past, but also now and shall continue to grant salvation to the world in all ages. It is a book that stands as one of the most influential works of the Promised Messiah and Mahdi, and continues to transform lives even today.

Read online in various format:
https://www.alislam.org/library/book/noahs-ark/



IN ASSOCIATION WITH
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CHARITY WALK
for PEACE
LOVE FOR ALL HATRED FOR NONE
A Walk
in Pursuit of
Service to Humanity
Sunday 30th June 2019
Milton Keynes
@charitywalk_uk
www.charitywalkforpeace.org

Midlands West regional sports event

Ansar held their regional sports event on 24th February 2019 in Darul Barakat Mosque. Badminton and Table Tennis matches were organised. Ansar showed great enthusiasm. 9 teams and 35 Ansar took part in these games. In the prize distribution ceremony, Naib Sadr Majlis Ansarullah Syed Imtiaz sb, gave prizes to winning members.



Badminton:

1st Prize: Tahir Ahmad and Shakeel Ahmad
2nd Prize: Malik Mansoor Ahmad and Asif Ahmed
3rd Prize: Nasik Ahmed and Masroor Ahmed

Table Tennis:

1st Prize: Dr Daud Ahmad
2nd Prize: Iftikhar Habib
3rd Prize: Dr Hakeem Bakri
The programme ended with silent prayer and food was served.

Salat awareness day by Majlis Burton



A successful salat awareness day was organised by Majlis Burton. All ansar brothers were encouraged to attend. Various methods were used to contact members including phone calls, house visits and WhatsApp messages to increase the participation.

The programme included congregational Salat and discussion on the importance of Salat. May Allah enable us to complete our obligations as Majlis Ansarullah.

Majlis Cardiff held a Tabligh stall



On Sunday 17th February Ansarullah Cardiff held a Tabligh stall at Queen Street, Town Centre Cardiff. Despite it being cold, people showed an interest and our leaflets "Messiah Has Come" were in demand.



One gentleman visited our stall and expressed his interest in our literature. He said that he wasn't very religious as such but still he acquired leaflets from our stall. Islam was introduced to him and he was very pleased after our discussion.

Midlands West Region helped packing and posting of Ansaruddin



The day started with arrival of Qaid sb Ishaat at 10am on Sunday 10th February and a brief meeting was held with all those present. 24 members helped throughout the day to pack and label about 4500 Ansaruddin. May Allah reward all those who gave their time for this activity.

Birmingham West visits Blakedown village



We made contact with a local church and were able to introduce the Jama'at to its church congregation.

We also held separate stalls in Blackheath town centre and Dudley town centre on the 10th and 16th of February.

A Tarbiyyat forum organised by Bait ul Ehsaan Region



A meeting on Tarbiyyat issues of Bait ul Ehsaan Region was organised and it was presided by Qaid Tarbiyyat, Fazl Ur Rahman sb, on Thursday 14th February 2019 at Bait ul Ehsaan Mosque.

Muntazmeen and representatives of Carshalton, Sutton, Wallington, Cheam and South Cheam were present. Discussions on the topic of Salat Committee and its regular meetings, Salat awareness day and Tarbiyyat Forum were discussed. Qaid sb Tarbiyyat advised to hold regular meetings and submit a monthly Tarbiyyat report. The meeting started with silent prayer and refreshments were served at the end.

Burton Majlis visits Etwall village



Ansar from Majlis Burton continued to take part in its Tabligh activities in Etwall village. They distributed 400 leaflets in this village on 23rd February 2019.

Fazl Region holds meeting with Muntazmeen Tarbiyyat

A Muntazmeen Tarbiyyat and Salat Committee meeting for Fazl region was successfully held on Wednesday 20th February 2019 immediately after Maghrib Prayer at Sara-e-Ansar.



Dr Mansoor Saqi (Naib Sadr), Fazl Ur Rahman (Qaid Tarbiyyat), Mr Ismatullah and Naib Qaid Mr Mansoor Ahmad spoke on the occasion on various Tarbiyyati matters.

Total 17 members attended the meeting and expressed their views and opinions. Dinner was served for all the participants.

Majlis Huddersfield South visits a village Meltham



On Sunday 17th February we held a Tabligh stall in a village called Meltham. 15 people visited our stall and a total of 85 leaflets were handed out.

A Tabligh forum was also held to encourage and increase participation of members.

Majlis Coventry holds a Salat awareness day



Majlis Coventry (East Midlands) organised a successful Salat awareness day on 26th January 2019.

The programme started with Zohar and Asar prayer in congregation. Respected Murrabi ZarTasht sb spoke on the Importance of Salat citing examples from the noble character of the life of Holy Prophet Muhammad(sa) and Promised Messiah(as). He stressed the need for offering the daily five prayers on time.

Majlis Ansarullah Islamabad holds a Tabligh stall



On 24th February, Majlis Ansarullah Islamabad arranged a Tabligh stall in Guilford City Centre. It is part of the campaign of "Messiah has Come." Many people saw our banners and 8 people specially visited our stall. Answers were given to the questions about the Messiah has Come. One book of the Life of Muhammad صلى الله عليه وسلم was given to a lady upon her request. 550 leaflets were also distributed. Regional Nazim and Muntazim Tabligh also participated.

Tarbiyyat forum held by Deer Park Majlis



A Tarbiyyat forum was successfully held by Deer Park Majlis on Sunday 16th December 2018 at South Mitcham Community Centre. Mr Mansoor Ahmad, Naib Qaid Tarbiyyat, Majlis Ansarullah UK attended the Forum. Maulana Mubaraz Ahmad Sunny was also invited as a guest speaker on this event. It was attended by 89 members including 24 Ansar, 47 Lajna, 6 Khuddam, 10 Atfal and 2 guests.



Mr Mansoor Ahmad spoke on the need and blessings of offering prayer in congregation from the view point of Holy Quran, Sayings of Holy Prophet صلى الله عليه وسلم and presented various quotes from the Promised Messiah عليه السلام. He also emphasised the need to listen to the Friday Sermon with the whole family. The programme concluded with silent prayers and dinner was served at the end of this event.

Tabligh Workshop by Fazal Region



A Tabligh workshop was conducted on 15th February at a local salat centre. To encourage and motivate Ansar we invited two Nau Mobaeen: Mr Emil Artykbaev and Mr Janbolt Urazbaev. Mr Janbolt had accepted Ahmadiyyat in his country Kazakhstan through our missionary who had gone from Germany. He has not only accepted Ahmadiyyat himself but has also been able to convert 26 people. Nazim-e-Ala Shaib also addressed the audience sharing his experience in Tabligh. At the end of the workshop we offered Isha prayers and refreshments were served.

A Salat awareness day was held by Majlis Islamabad

Majlis Ansarullah Islamabad organised a Salat Awareness Day. This special day took place at Aewane Mahmood on 27th January 2019. The day's activities started with Fajr prayer in congregation which was attended by 37 members of the Majlis. After offering Fajr prayer, Dars was presented from Tafseer-e-Kabir. A delicious breakfast was served. Members of Islamabad also attended 5 prayers in congregation and a special Quran class was also held.



A Tabligh stall by Majlis Leicester

Leicester Majlis held a successful campaign at their allocated village Groby. Door to door leafletting was done and a Tabligh stall was also organised. 6 Ansar took part are in this activity and 900 leaflets were distributed. 18 people came to the stall and were introduced to the message of Ahmadiyyat.



South Region organised a special meeting with Muntazmeen Tarbiyyat

South Region held a successful meeting with ALL Muntazmeen Tarbiyyat and Salat Committee Members on Sunday 24th February 2019 after Fajr Prayer at Baitus Subhan Mosque, Croydon.

The meeting started with silent prayer. A short video of the Mulaqat with Huzur(aba) held on 22nd February 2019 was played. This invaluable guidance from Huzur(aba) was discussed with all those present.

Naib Qaid-Tarbiyyat attended this meeting and discussed the annual guidelines of the Majlis. He pointed out the need for offering congregational prayers and importance of listing to the Friday Sermon regularly. Twenty-five members participated and expressed their views and opinions regarding various aspect of Tarbiyyat. Breakfast was served to all the participants.



A coffee morning by Majlis Morden South



Alhamdolillah our coffee morning on 25th February was very successful. Over 20 one to one sittings were held, and many guests had lengthy conversations about Islam. 50-70 guests from different walks of life and background attended this event and took interest. The response from guests was very positive and guests commented that it was a very nice gesture to get to know neighbours and build friendship amongst each other. Some of the feedback included;

"I felt very welcomed by everyone. I have the opportunity to understand more about the religion…"
"Thank you very much for organising the coffee morning. It is important to create a community…"

15 Ansar brothers hosted and greeted the non-Ahmadi guests.

A Tabligh forum held by Nasir Region



A regional Tabligh forum was held on Saturday 23rd February in Southall. Naib Sadar Majlis and Qaid Tabligh, additional Qaid sb Tabligh also attended this event. 73 Ansar participated in this event and dinner was served.

Ashra Tabligh by Noor Region



Noor Region celebrated an Ashra Tabligh from 8th to 17th February 2019. Muntazmeen Tabligh and Ansar brothers throughout the region took part with great passion to make this Ashra very successful. We had multiple city and village stalls, door to door leafletting and one to one Tabligh sittings.

We high-lighted the message "The Messiah has come" which attracted many non-Muslims. People who visited our stalls were very appreciative of our efforts.
Please find a summary of our activities below:
Number of City Stalls = 21
Number of village stalls = 12
Leaflets distributed = 1729
Discussions on stalls = 129
One to One discussion = 5
Contacts received = 5
Visitors on Stalls = 264
Number of Ansar participated = 89



Tabligh Forum organised by South Region



A regional Tabligh forum was organised on 17th February 2019 by South Region. Additional Qaid Tabligh chaired this event and 78 Ansar attended. Regional missionary sb delivered a speech on the importance of Tabligh.

Tahir Region organise Tabligh stalls near National Science Museum, London





Tahir region organised a regional programme near the National History Museum, South Kensington, London on 17th February 2019. Ansar from the region met at Fazl Mosque and Qaid sb Tabligh lead the silent prayer. 17 different Tabligh stalls were organised in this area and leaflets were distributed. This is a crowded area and although a moderate number of leaflets were distributed but thousands of visitors from different countries were in the area who saw the stalls and received the message of "The Messiah has come".

A Tabligh stall by Majlis Manchester West at Piccadilly Gardens



A very successful day of Tabligh stall by Majlis Manchester West was organised at Piccadilly Gardens on 2nd March. 12 guests visited the stall and there were 7 detailed discussions with the guests which were also invited to visit the local mosque.

Waqf-e-Arzi in Spain by North East Region



In an effort to spread the Message of true Islam in the towns and villages of Spain, a group of 8 Ansar of North East region from Majalis Huddersfield South and North travelled to Spain and did Waqf-e-Arzi for 6 days.

Following members took part in this trip;

Usman Chaudhary

Amir Shahzad

Rafique Ahmad Javaid

Muhammad Tahir Virk

Muneeb-ur-Rehan

Muhammad Yousaf

Rafi Ahmad Butt

Sayyad Qamar Ahmad



The trip started from Bait-ul-Touheed Mosque in Huddersfield with silent prayers. The delegation arrived at Basharat Mosque, Pedroabad, Spain. The following villages were visited for door to door leafletting: Belmez, Barlanga, Penarroya-Pubelonuevo, Villafrance De Los Barros, Villafrance De Los Barros, Al-Mendraleju Everyday started with congregational Tahujjud and Fajr prayers. A total of about 12 thousand leaflets were distributed.

Visiting members state that they observed Spaniards to be loving, caring and respectful. This is very encouraging that they are willing to receive and read our literature. May Allah bless our efforts and make these visits fruitful.